M2303 transcription (page one) Barn Lunch Friday, 9/28/73

MR NYLAND:

I thought he couldn't start it unless that thing had set sentence and then I forgot the beautiful ~~sense~~ (~~that~~ I was going to start with.

Was there anything left over-that-? Well you know, Yeah, this is what I meant - want to ~~see~~ say. It's a very fortunate thing that we have a group where everybody can talk. Many times I think about a seminar, sometimes intellectually or sometimes emotionally, a group of people get together and I'm sure that some will feel left out - when one of them starts to theorize or gives a very vivid description of an emotional experience, - Whatever it is-and the group, the rest of them simply listens. Well, that happens to be the nature of such a group.

Same thing when you talk about dreams. There are always aa few people who have dreams and the others haven't, and they listen to it very nicely and so forth, perhaps become encouraged, but they cannot contribute. And so there is a little division in the group between those who speak and those who listen.

I think with our group we ought to try all of us to speak and all of us to listen, - because it is really a very common affair to realize that everybody is unconscious, and then it is up to each person to try to become more conscious. And that is, I think, xx what you can talk about, because everybody can make some kind of an attempt. And all you have to overcome is your timidity of having to speak in public. But for heavens sake, we have a group. It is not even public, everybody x knows everbody. It makes it maybe worse, because when you open your mouth someone else hears you, who is your enemy, and then will say "Oh, so and so again!"

MR NYLAND

And maybe you a couple of strokes against you. But this is what I felt, last a Wednesday. Why don't we all participate? Why is it so difficult to talk? Andwhy do we usually get the same kind of people and the rest just sitting? And it is not right because you have a chance to talk about Work and your attempts and the assumption is of couse that you are interested enough to make attempts.

So the division in a group can always be that those who just come and want to sit and sponge on the others and those who actually do some work and want to talk about it. And that has tochange.

Now also you have to understand that a group like Wednesday is not an increased little bit of a group. When you have a small group, you talk together ad infinitum, you really try to explain what is what and the different members get together for the sake of really digging in to a certain aspect or any kind of experience or something that is not understood well enough and you-you elucidate and you talk about the pros & cons of this and that. That is a small group, and you're entitled to have the floor for quite sometime. Because it is a small group, So you 're not bound by a large quantity of people who all are clamoring to w-ant to talk.

But the aspect of a Group like this or like Wednesday is quite different. You have to make allowances for other people also to beable to talk. And you have to prepare what you want to say to some extent when you get there, That you thought about it what you want to say and you have to come to the point almost as soon as you can in order to illustrate what you really have been thinking about. And the group as such, although when you hear

something from some one else, it might encourage you to have an answer and then formulate on the spot. It has to do with very definite something that is a-a specifically known. I tried to say it the other night, "It is Work!" We want to talk about attempts ...How to get out of an unconscious state into a conscious one. As I said, "How to grow up from what we are to be something that Gurdjieff calls a "Harmonious Man." Or what we have to do in order to reach that kind of a level when the level... where we are, where we are now, is a little low or at least lower than where we want to go. And that you see, it is as if when you come there, you should already have in mind, visually, a kind of a step ladder, and you are on one of the steps at the bottom. That's your unconscious state, a description of what you are, what you have been thinking about, and the attempt you have made in order to lift your foot to come up from the next step. And it is as simple as that and it should be as clear as that. And you have the whole week or many days anyhow to think about these kind of ideas, of what to do with them in your daily life. that 's why I say it is possible to talk about it that everybody can talk about because everybody is unconscious. Everybody has that trouble, if at least assuming that you want to do something about it.

Well I just want to clarify it because it is again the same problem. You have it here, and-a- I can give a lecture. I can talk all the time and it is not right and you should even stop me. You already should say, "Don't talk anymore, you've said thousands of times. And of course that's true, you know, I have. The amazing thing to me is always, that after many, many, many years

MR NYLAND

of describing Work that people still are a little bit in, the contrasting each other or misinterpreting or have different ways of saying things that they cannot as yet agree.

When Robert talked about what is really the influence of Work on oneself and to what extent can one recognize it and what is it that one does in ordinary life and does one see in ordinary life that one has changed a little bit, There should not be any difference of opinion. There can be difference of description and difference of states in describing, but there definitely should be something that you can ascribe to the result of that what you have made an attempt with. That is, each person has two eyes. Each person knows what it is to sleep. Each person knows when they wake up physically that they have a little dreamy state and that sometimes the eye lids stick a little bit and you have to rub them, and that you cannot open them immediately as wide as you like at 12 o'clock midday. But at least you know what it is to get out of a satate of physical sleep into a a state of ordinary semi-awakening. And the process with an "I", the creation, the attempt of seeing yourself, of having an "I", it is as if that "I" is also asleep, and that "I" also wakes up, and we talk about the waking up of the "I" the same way as we talk about the awakening physically of a body, and I cannot see the difficulty. If you're interested. Many times you're not enough interested. But that's up to you.

Now who wants to add to whatever we talked about Wednesday or new things that you have, any thing that has struck you that we might discuss.

Cynthia Wasch

Mr. Nyland

MR NYLAND

Feb 1

Cynthia,

a - I, myself found as a result of the Wednesday meeting, throughout that meeting I was very much struggling with knowing that there was a-a strong wish in me to speak. And I felt that throughout this series of Wednesdays and before, whether or not I had a question, but something that would express my participation in Work. And especially on Wednesday I felt very strong and I, I- I couldn't - I couldn't find the right formulation within the context of the discussion as it was going, although I had definite- a-strength of feeling about it. I-I couldn't formulate fast enough and I felt almost as if- if I had opened my mouth to speak I had no-I had no- I had no words in my head, they all would go away, And I-I found at-at other times in just relating to people or in any kind of situation, that I have a feeling that is deeper than some kind of ordinary sentimental feeling, that is some thing to do with my inner life that it's-it's a feeling about my growth or Work in relaton xxx to a situation, and I don't know how to express it, and I-having listen to xx you talk about em-emotional language still the only vehicle I have is my body to express it. But in-in a meeting I-I can't use that I have I-I have to find the words-

MR NYLAND

But you can use the words.

Cynthia

But it-it's a --I don't -a- I'm not able to follow it through. I can't even find the right words an-and often it-it's,

Cynthia

it's a, it's a, unbearable, uncomfortable feeling--it's what I feel now. I'm not saying even what I-I have in me, I don't know if it comes

MR NYLAND

No- but it's wonderful you're talking. Something took place that helped you to overcome that kind of timidity. And it's good, you know, sometimes when I suggest that people should have the-the right kind of an attitude and express that in a certain way even if they don't know how to express it, I think every once in-a-while about a group of people getting together and it is a very warm day and everybody's perspiring, and then they sit and someone says ~~Xax~~ "Yeah" and someone comes in and all he can say, "Boy, Oh Boy! it's warm." Well, he's part of the group. You see what I mean?

Cynthia

Yeh.

MR NYLAND

Everybody can agree with oyu and it's difficult to say anything else because someone else can say well, it's not the heat, it's the humidity.

CYNTHIA

Is that? But is?

MR NYLAND

But then you get started. Don't you see, I've said many times that you are in a group and there is a silence and nobody really knows how to tie the bells on the cat, you know. And-~~and~~ they All you have to do is say Ahhemmm- and then of course immediately you have the floor. And then you have to have a little time ~~because~~ but good

MR NYLAND

everybody is waiting because you said "Ahhmm-mm m-mmm", you ought to say something. You have a chance to ~~say now~~. It doesn't make it so much easier. But at least you have gone over that little threshhold. And I think you have to learn that. That is really you have to get started and say, "Well! I don't think anything about that what you are saying now." and you haven't even made up your mind what ~~he~~ you're going to say.

CYNTHIA

You can do that.

MR NYLAND

that is ^ No, well, I understand being tongue tied.

Cynthia

And on the other hand I feel that I could , I can be at a meeting like the Wednesday meeting and not say anything and still participate in it.

MR NYLAND

I think that's right —

Cynthia

With the attitude I have without saying anything.

MR NYLAND

That's right

CYNTHIA

~~It's different from life???~~

MR NYLAND

You can do it you can have an atmosphere around you, wishing,

MR NYLAND

and that kind of atmosphere can also be known to others and they when they speak will get support from you. You have to ~~realize~~ rely that it is many times a question of establishing a level of a group and you can participate in the level.

If you have a canvass and different poles to hold it up, you can be that kind of supporting form and leave it to someone else to climb on the roof and to say what they want to say . You will learn, Cynthia, it is a very good attempt right now and you see we have a lovely converstaion.~~xxwx~~

Now what would you like to say??

CYNTHIA

Now I think what I have to do is take a task that on-on the coming Wednesday I speak within the context of the meeting.

MR NYLAND

Now that's good. We have enough witnesses.

Cynthia

Yeah.

MR NYAND

Huh? And what will happen to her if she doesn't? Ha! Should we mete out some ~~sort~~ kind of punishment? I don't think it's necessary, I'm quite certain she will speak. Not only that, every evening she will write up what she is going to talk about. And the next day she will change it, and finally when ~~xxk~~ she has to appear there on Wednesday night and she has it written down she can't find the piece of paper. Or who knows, Bob might take it away from ~~her~~ you.

Alright, Cynthia, we'll have a good question from you and don't think youhave to make it too good. It has to be honest.

Cynthia

Yes.

MR NYLAND

It has to come from your heart, from something that is really interested in finding out something, even if you cry for help a little bit. A sigh sometimes is enough, just the same as the fellow who says that it is warm.

Yeah! It is warm.

And I can say the same, "Boy, Boy, aren't we all unconscious? Aren't we stupid, aren't we ignorant, what are doing? Why do we keep sleeping and sleeping? Why isn't there something that happens to shock us into waking up? Why don't I ask someone to poke me in the rips and say "Are you awake? and I say "I hate you."

But at leat there is the LIFE ~~right~~ you know.

I mentioned that, I don't like this down, down, down feeling, I don't, I compare it, there, bags of potatoes.

And a potatoe even, doesN't like it. You know you leave potatoes in the cellar and you come back after four weeks, and they have sprouted. It is not a normal state. That's what I mean.

A normal state is aliveness and it can go in many different directions. And the directions with which we are familiar of course are , you can call it unconscious forms of behavior. And it ought to be quite easy to slip in another one, kind of surprise your mind, and say this time there ought to be something that 's a little different from the rest. And make it at that time. Well, whatever you do.

Alright Cynthia, (~~Yeah?~~)

Cynthia — Yeah

MR NYLAND

Yeah! Now who follows in the footsteps of Cynthia?

Yah? Who is it?

Penny

Mr. Nyland, it's Penny.

MR NYLAND

Penny, Yes

Penny

I need some clarity about certain terms that I've heard. One is " Your purpose here on earth" and the other is much the same, it's the idea of "why am I here". Does it - When you - When you use that term do you mean that the reason I'm here is that at a point when I relaize the necessity of Work then that would be my purpose on earth, or are you talking more about very specific things, that each individual might have as the things they should be doing?

MR NYLAND

Do those statements have any particular meaning for you?

Penny

I'M not sure. I'm very confused, right now, about that.

MR NYLAND

Well if one says, "What are you doing here? What is what is your purpose?" Don't you like the words? Would you like it in French? It's a very definite concept. What is the aim, the reason, for being here on this earth? If that is not something that you want to consider, It's quite alright. In my opinion I say, don't worry about it, if your're not interested in it some day in eternity you will probably have to become interested in it.

MR NYLAND

That happens to be my view point of what life means for different people who are just on this earth for a little while, and most likely they have to reincarnate and come back again in order to solve the same problem. I think it's a problem that is going to be faced by everybody at a certain time. When I don't know. All I do is to tell you that there is that kind of aim possible for a man when he is on earth, when he starts to think about the reason why he happents to be here. And I think that particular problem can be solved by thinking about it and getting to very satisfactory answer. I happen to be here because my father and mother happen to be there and there I was and that's all. And now I live my life and I die, and that's all. And there's no objection for anyone to say anything about it and say alright, that's the way you feel, that's the way you think, that's the way you behave, that's the way you will die. So don't worry about it if it doesn't appeal to you.

Now if you want to pronounce it or say it in different words which are more understandable for yourself, go ahead and translate it. Put it in some kind of words that are more or less equivalent to what we are talking about. We're not sticklers for these kind of words. We want to make quite sure that the concept is understood. So you see it's not a question of argument. But if your're interested we can argue.

Now, do you want an answer, "if you had an aim for yourself what kind of an aim it should be." Do you want an answer, "why other people do have an aim, and why they have it." That they might explain it to you and then, for you, that it might open up certain vistas, which ever way you want it now But —

Penny

I-what I'm confused about is, I could say , well my purpose

~~Penny~~

on earth is to be a good mother and a good wife and a conscientious person.

MR NYALND

Ya, good, the first two is obvious, it's still natural. Conscientious you might quibble about in accordance with what kind of a law and which law governs your conscience. You can sit and talk about that (me) if it means I want to be nice and kind and honest and sincere and ~~mi~~ah help other people and so forth and I want to do the best I can, I want to educate the children and be a good mother and all the rest, that may be sufficient functions for you. Is it or isn't it?

PENNY

Well, I tend to think that, that what my aim is is to be these things as well as be a person who whose primary aim is to grow.

MR NYLAND

Well that is another question. That if you are interested in growth you have to define what direction ~~fo~~ (OR) for what--Wednesday I said growth in understanding, growth in insight, growth in becoming a man, growth in the direction of having a better understanding of what is my psychological existence, and what is my spiritual existence. Growth which has to do with that what is potential if I believe in the potentiality. You have to define it, it's not easy. Or it is very simple to say , well it's for growth, but you have to know for what.

Penny

Well I know - I know what I want in that sense, I know

Penny

└that I want that I would like to be able to have work in my life all the time, I would like to have an "I" presetn to me, and I'm working towards that. But alongside of that is my ordinary life with different aims and different purposes ~~and~~ you see! I'm very confused right now and I don't ~~know~~ understand.

MR NYLAND

└ No! What, there's nothing confused what you said. You ought to beable to grow up in the sense we have defined it and you also want to remain on earth while you're here and be a good mother etc;

All you know, that there are two different directions and that you have a certain quantity of energy which has to be di- ~~bid~~ vided-ah- ~~now~~-what you can be confused about is to say, "How much should go one way, how much the other?" Could that be a confusion?

Penny

└ Sure!

MR NYLAND

└Well is it?

Penny

└ Yes.

MR NYLAND

└And how will you solve it?

Penny

└ Well —

MR NYLAND

Penny - I don't

└That is your question-hah?

Penny

I mean I've always felt that ideally I should be able to fulfill my ordinary life aims and that work could be alive alongside of that, and that's as far as I know what it would mean when- when I hear you say "Why are you on earth?" That if I could- if I could fulfill that, to do my ordinary life things and have work alive alongside of it then I would be fulfilling a purpose.

MR NYLAND

Good, and can you?

PENNY

No.

MR NYLAND

Then you to find out why you cannot do it. Right?

Penny

Right!

MR NYLAND

If you still want to solve it as a problem a-a who can help? Who has ideas about it? You all are facing exactly the same problem. Yeah-

voice

Anne Hanson

A- this is a little bit like what I tried to say Wednesday night, which I felt was very garbled, but I find that if I'm conscientious as much as I know how to be as a mother and a wife and a home maker and keeping a house_____ _____ there's a lot more room to try and have something objective to me. Because my aim in my ordinary life, in order to care correctly for it, has become to simplify it and then I find that I'm much less caught up, and ~~it's~~ when I pack away half my dishes for

example and all the things I ~~haven~~'t used in my house, it becomes have cleaner and- and I feel more inspired to work I feel I'M a little more on top of my ordinary aim, you see I don't ____ think that they work against each other at all.

MR NYLAND

Good that is an answer. Can it help your?

Ann ~~PENNY~~

Yes

MR NYLAND

Or not yet. We need more. There was another arm up Who-yeah?

~~voice~~ Barbara Rosen:

Ah The way I look at it right now is that I can't place any kind of limit on my aim, I mean I can't see the end of it. Right now at this point I'm trying to find out about myself, and whatever contributes it to ~~xk~~ that-it's —

MR NYLAND

Now wait a minute, when you say you want to find out something about yourself, could that be an aim?

~~voice~~ Barbara

I think that more comes after that.

MR NYLAND

Yea, because it has to be done for a certain purpose. Otherwise you wouldn't do it.

~~Voice~~ Barbara

I want to find out about myself in order to reach a higher aim

MR NYLAND

That's right. So that is an aim to reach another aim.

Voice, Barb.

Yes, that's right

MR ~~NYLAND~~ B

Right.

voice, Barb.

But I,

MR NYLAND

You know we talk about an hour aim, and a day's aim, a weekly aim, a monthly aim, a yearly aim, ~~Some~~ —

Barb.

~~Voice~~,

That's what I was meaning. ~~was looking~~

MR NYLAND

Semi-alright

Voice, Barb.

I think I'm-I'M at a certain point now and I was just wondering

MR NYLAND

That's right, and sometimes you emphasize certain things. After a little while you shift over to emphasize something else that has become important. But all the time there is that kind of an aim of a wish. I simply would say of a wish to express myself as life in the best way possible. Because that would take in the responsibility of an energy I have. So that I don't squander it, the energy. And that I reach efficiently certain results that I believe are worthwhile. Now that could apply to any kind of an aim, during an hour or over a whole life time. But it's right that at certain times you emphasize

MR NYLAND

certain things for your self- that then your're not so much interested in becoming an angel or sitting at the feet of a Gamaliel ~~or~~ but that for the time being you want to be here on earth to do whatever you can do, and maybe there's an objection to use the word on earth----Is there? sometimes —

voice barbara

No no

MR NYLAND

No! there isn't? Good, because people are sometimes so terribly prejudiced. Alright, who else has something to contribute?

~~Voice~~ Katherine Baird?:

Mr Nyland.

MR NYLAND

Yeh

~~Voice~~ Catherine Baird:

MR Nyland

MR NYLAND

Yeh Yeh

~~VOICE~~ Catherine Baird:

"hen you just said to _____

MR NYLAND

_____ way back there

~~Voice~~ Catherine:

No I'm down here

MR NYLAND

Yeh I see but down alright yes

~~Voice~~ Catherine:

When you just said to use your energies in the best way possible as a person on earth. OM, I-I get very, I get into a stew about that whole question, quite often. Because I don't have any way it seems, I have no way of deciding what is the best way to use my energies as an ordinary person.

MR NYLAND

Oh, no, that's nonsense.

~~Voice~~ Catherine:

But I-I'm always

MR NYLAND

You know well enough that you have a choice every once in awhile between how to use your energy. If you are cooking yo u certainly will want to know that you do it the best way so that it become most tasteful.

~~Voice~~ Catherine:

But what if you have to decide what you should do whether you should cook or-or what to do?

MR NYLAND

You sit in a chair, imagine when you cook and what will happen, and then imagine you don't cook and then you see —

~~Voice~~ Catherine:

Well it may seem like a really unnecessary question but it seems —

MR NYLAND

No-no it's not unnecessary. You can throw up a coin.

~~Voice~~

~~Miss~~ Catherine:

It doesn't really matter?

MR NYLAND

I don't think it matters very much. The question of cooking would matter if I don't continue to cook or I continue not to cook. I think it would matter, because my body would object. So I think there are certain things that do matter in ordinary life quite definitely, from the standpoint of the development of oneself. When you want to leave your life anyhow I don't think it matters very much. All that is required then is to sustain or maintain your, your body or life, whatever it is as a human being. And I would say that it would serve a purpose to make that rung as efficiently as possible. But even then you cannot always know. And I think you find out the hard way or you just try it and if it doesn't work then you try something else.

There shouldn't be any particular difficulty in having two aims. The difficulty is really how much on one and how much to be spent on the other. So even if I say, I have to cook or I don't cook, whatever I do, I would like to see if during that process that I can still devote attention to an "I" Creation, Objectivity, Impartiality, and all of that. Have you many moments that you cannot make up your mind?

V Catherine (Mr Nyland - Hah!?)

Yes, Well it's not so specific it's kind of directions like you talked about having -you have an aim as an ordinary man, and you have an aim to grow up. And I know I have an aim to grow-up --

MR NYLAND

Ye

V Catherine B

And I'm doing what I can —

MR NYLAND

Can't y ou grow-up and still bex in your ordinary

V Catherine B

But I don't seem to have a other aims z that are that clear

MR NYLAND

Why can't you be an ordiary man and still grow-up!

V over Catherine B

Oh that I don't question that-it's just, like when Robert was asked-was asking, what it sounded to me like part of what Robert was asking, Wednesday night was- What kind of criteria, if you're a person who's trying to growup, what kind of criteria do you bring to your decisions of what your going to do in your ordinary life? Like, like you sit down and say, well, Ah-I shouldn't become a carpenter because a- for some reason or other it may----It seems like every time I try to make that kind of decision I bring in allk kinds of considerations that may or may not be true.

MR NYLAND

Yeh, but they don't apply to your ordinary life. In your ordinary life you have to apply ordinary_____ (rules) If I want a job and ask someone to give it to me, I'm not going to ask the man whether he is interested in Objectivity.

It's so simple.

You have to keep them spearate, for yourself, even. When once you have made up your mind 10% to infinity and 90% to finiteness, which ever way you want to divide it. Then I'm clear because

MR NYLAND

then when I'm interested in the 10% I work with the ten percent and that becomes my framework efor spirituality.

The confusion is, how much should I spend one way or the other. And I say, most efficiently, it would really mean that I do the same thing in an ordiary way and at the same time have an "I" Observe me. Then I make that energy that is spent really work double. But that's a definition of efficiency.

What is, What iswrong with just-do your ordinary-attend to your ordinary existence, and every once in awhile I'm sure you will think about Work. And you see while you are cooking, maybe, you can be observant. Wouldn't that be the simplest solution? There's one partiuclar thing you must keep in mind, when you are in doubt don't take-take any chance and don't change ~~your~~ the things. When you are in doubt continue exactly the same way as you are doing.

Catherine B

And then the end to doubt is-is some kind of conclusion that-that becomes -

MR NYLAND

I think in the end there won't be any doubt, you will go one direction any how. You let it be determined by the way you are or by circumstances. I think when a little rivulet flows down the mountain it's not in doubt about having to go down. It may be in doubt where it's going. And if there is a little stone in the way it goes to the right and if the stone isn't there it goes to the left, so that water_____ simply let's it be decided by outside circumstances. I think it happens very much with us too.

Catherine B

Okay

MR NYLAND

I go to the _____ Trading Company and always come out with something I buy. And I may not need it at all. Don't you listen to the radio sometimes?

Ide.

Catherine B

Thankyou.

MR NYLAND

Alright is it better now? Are we getting somewhere with that aim.

Penny??

Yea, I-I think what concerns me is that in my ordinary life I feel very strongly that I need to get into something in depth and when I go about doing that then I get confused about- I mean it's a struggle for me to maybe do something to it's completion, just an ordianry something. And then during that time I'm in such a state that I'm ordinarily terrible and Work is, you know, no where, because I'm so involved in trying to fight this thing in myself. And in a sense

MR NYLAND

Well then obviously it's not a very good time to make any attempts to Work.

Penny

But I -I mean I still think that I should do that

MR NYLAND

No, that I think is where you make a mistake. Who told you

MR NYLAND

that you should

V Penny No I don't think I should Work I'm saying I think I should go through this

MR NYLAND

Oh definitely, I think that's right in your ~~ad~~ ordinary life from the ~~zxez~~ level where we are, horizontally, sure, you can go left and right, or up if it is flat, you know you can go this way, you go this way, you can go into ~~the~~ forms of a (course

V P Na-I-that's not exactly what I mean -I mean

MR NYLAND

Well what is it?

V P I mean as an ordinary person I feel it's very important that I'm able to do something, to go to, say take sewing and go through it and do it right and get to a point where I can say, I know that.

MR NYLAND

That's good- go ahead,

V Penny And I think that that's —

MR NYLAND

Have you time for doing all the different things where you would like to excel or —

V

Well I can't do them all at once

MR NYLAND

No you can't. You have to make a choice anyhow.

V

But see I think this is connected with-with my own inner life. Maybe I'm wrong.

MR NYLAND

It's connceted with your ordinary life. your quite right.

V

I'm saying with my inner life.

MR NYLAND

Yeh! I don't think very much with inner life. But maybe you can introduce it. For instance, I think you have to use let's call it some parts of your inner life when you talk to your children. And for yourself in consideration of what you are even if you sit quiet and you rest a little bit, I don't think you can avoid it sometimes the idea of God comes up. I think there are here and there introductions of ordinary life of something that doesn't belong to ordinary life. But I don't thik it is very serious if you don't want to pay attention to it. But that you want to excel or become master in this and that in ordinary existence on this earth, I think it's quite right.

V

See what I'm saying is -if I-if I- fulfill that thing (instead) (~~in me~~) (say) (know sewing (experiences) then that would be part in my mind- part of

V P

fulfilling my purpose on earth@ to be a person who could -could actually do something -

MR NYLAND

Ya, of course there is a purpose on earth otherwise you wouldn't be here. The purpose is twofold, to be whatever you you have to be on this earth. For whatever reason you still happen to be on this earth, that you fulfill that, and then you're entitled to die. That is definitely an aim. Many times we don't talk about that aim because it's so obvious. We talk about something that is a little bit more difficult to achieve. But it doesn't eliminate that what we ought to do here for whatever purpose we ~~have~~ happen to be here.

V P I guess that's what I am in question about where to- where to throw off that ordinary aim and say now-now I need to put my energy into Work.

MR NYLAND

Yah Yah you have to ~~f~~ try trial and error. You find out. How much energy is lift-left for the wish to Work and how much there has to go to laziness, or to ordinary business you have to attend to. You have find out not only expresses it in a percentage but whenever the times seem to be condusive for attending to ~~f~~ try to create an "I" or not, and not to do it when you know it's stupid and not say I should WORK because you shouldn't.

You have to learn gradually how to find out. How to find the road even. And then when you're on the road and you find out how difficult it is and what you then have to do to sustain yourself on that road. And then perhaps many times you

MR NYLAND

would like to go somewhere else. But that's ordinary affair. We know that, any kind of a thing that I want to do even in mxd ordinary life does require some attention and difficulty and dexterity, something I x have to learn.

Many times I sit at the piano and I say, oh, the hell with it, and I get maway and take a walk. It's so mx obvious that we're so familiar with that form of unconsciousness. We're talking about something to get rid of it. Now what else is there that you want to?

V Penny Mr Nyland

MR NYLAND

Wait-Wait a minute-wait a minute- I don't know..

~~M2303 BARN LUNCH FRIDAY 9/28/73~~ Transcription SIDE TWO ~~OF TAPE~~

MR NYLAND

Now!

VV Joan Cattabriga

What (Ginny)_____ was talking about- about a purpose in life. I think sometimes when I hear the expression about having to come back to learn something that we haven't learned before _____(I think

MR NYLAND

You mean in the next re-incarnation.

V Joan C

Right

MR NYLAND

Yeh!

Joan C. I think that a-well it makes me believe that there's something other than having an aim as consciousness having that for an Aim. This other expression about having to learn a certain lesson makes me think that there's something on a material level that has to be learned and so that it throwws the emphasis on that. You know that would make it a lot more important like decisions about what I should do ordinarily.

MR NYLAND

Yeh-I think so. And it may have to do with material forms. Exactly because of the matter into which your life is poured that creates certain conditions which you wouldn't have when you are only if you were x only a spirit .

So of course it's logical that you have to accept every= thing that you are now and that-that with the form and your body and whatever difficulties you have to be accepted for that kind of an aim. Soperhaps there are certain questions that you now face and you try to find an answer to them. And it's only in case that you cannot answer to all the questions that there are still a few left when you die that perhaps you may have to come back and then solve them in that way. But I wouldn't count on it. All we know at the present time is that we are alive here. Talk about reincarnation and different kinds of life is only to satisfy a certain logical-a-sequence which is based of course on certain experiences which have been described by other people or even by oneself that you do know that such a thing is quite possible and it's a logical explanation of the totality of life. But then you see we talk about something else.

MR NYLAND

We have to talk about that what happens on earth. What is the representation of ourselves as a personality on earth. And what are the laws that are governing us as we are living now, in order to explain to ourselves what perhaps is taking place, we start to compare it many times with that what is visible and more visible for us. And we see the structure of the sol-solar system And we see the structure of the universe if we understand a little bit about the constellations. And philosophically and even religiously one starts to think about why is all of that maintained in the way it is and apparently in accordance with certain rules and laws. And I don't know them but it-it presupposes that there is something of intelligence existing somewhere inaccordance with which that what is taking place and what I notice with my physical eyes apparently is subject to certain laws which must exist because of this kind of regularity which I now see with my eyes. Or astronomically I can even investigate. But you see then one introduces different aspects. If it is for the time being, a question of relativity. Either I stay on this earth and in relation of this earth towards something else of course I can say that the same kind of laws exist and the principles are the same. Whatever philosophy I want to adopt, it doesn't matter. But there is definitely a reason why I'm here because why should I-why shouldn't there be a reason. Since there is a reason, Everywhere that I look, the moon comes up at certain times; Orion doesn't seem to change very much. There is a logical explanation for the polar star moving a little bit. And the Little Bear and the Wagon and all the rest of them; they stay within a certain proportion or in a certain distance from each other. And I can figure out gradually how long it takes for light to come here. And what is taken place on the sun. And we even can send up a nice sky laboratory and get a lot of

MR NYLAND

Photograph. All of that of course is important to understand that there is a very definite something that you can call cosmic intelligence. And why should I or us-be separated from that when the earth quite definitely is subject to a certain law which we don't know very much about and only that it exists. And perhaps on the basis of an assumption in order to satisfy a logical mind that we say well there must be a ray of creation and we happen to be on -at the PA stage and there are different points of crystalizing out and these are the planets and the suns and the Milky Ways and all of that. It's very lovely and nice and of course I try to define that it actually is so either by trying to go there or by having instruments and bring it down to me. But I am still on this earth and if this earth is subject to certain laws so am I. Why should I be exempt? And of course I know that I am subject to such laws and some of them I understand and a great many I don't understand. And I constantly am trying to change that kind of a-a condition in which I happen to live in which I'm ignorant. And I try to project myself sometimes by imagination sometimes by certain assumptions which could at certain times become a reality or a realization of something existing which at the present time does not as yet exist for me. There are many different ways by which one can actually find out almost I would say on the spot. And even if I don't do it I can believe in someone else doing it and telling me about it. I just cannot elimiate immediately all kind of let's call it out of body experiences, extra-sensory-perception or clairvoyance or mediumship. We cannot just say well it doesn't exist because that would be

utter nonsense to deny it. but it does not mean so much to me until I myself can also xxx travel with my soul and visit a variety of different things including the Himalayas and so forth. But you see that is of really very little importance It can xx give me a nice time to think about it. And ,Ienjoy if like I enjoy reading a book and thinking about that and sitting in front of the fire place and fall asleep. For me the problem is what am I now. And what I do when I have to cook and I don't And when I get up in the morning and I don't feel very well and there is something a matter with this and that and every body nad the telephone rings too often. Or I have no money in the bank and I have to suffer a little bit. An the bread that I want to bake didn't turn out right. And someone steps on my sandwich.

Yeah-it's a quesrion ? what will I do now. And unless in this kind of an arrangement that we have to live with and where there are relationships with differnt people and where there are people we care for and people we don't care for . The question always comes up should I learn how to not hate or am I entitled to express myself in all kind of an emotions. And simply let all that emotional energy go down into the gutter because I have too much of it any how. And Am I responsible for that kind of a thougth that I'M sending toward someone else wishing that he were dead. Am I entitled to do that, or does it even exist? Can I assume that I -I myself am influenced also by a lot of other people who think this and that abut me? And where is my responsibility ending? Does it stay with me? or Should I simply say well whqtever thoughts I have it doesn't make any difference if they reach someone else it becomes their problem to do with it what they have to do. I can eliminate a great deal of my life

MR NYLAND

if I want to withdraw into a little bit of an ivory tower of my selfishness. But I don't think that's an answer to having been born on this earth and the population is still growing and I'm not as yet living on an uninhabited island.

Now we got away quite a distance didn't we from where we originally started. Well do we leave it?

Heather V

Mr. Nyland

MR NYLAND

I have an idea where on -on a detour we have to go back again to the main road.

Heather V

Mr Nyland

MR NYLAND

Yeh

Heather V

A- you mentioned -a mediums, and astrotraveling, and ESP and that kind of thing_____

MR NYLAND

No-no I don't want to talk too much about it

Heather V

Oh!

MR NYLAND

I just mentioned it,

Heather V

Well!

MR NYLAND

That's a very specialized study like higher matematics you know- we are still talking ABC--alright

Heather O'Connell
I guess so!

MR NYLAND

I hope so!

Is not- you can have private lessons for a hundred dollars an hour. Tr

Alright we talk about work and attempts you have made and how to wake up.

Lynn Burnett Lyn

MR NYland

MR NYLAND

Yah/

Lyn
Lynn Burnett
This is not exactly about making an attempt.

MR NYLAND

No-no okay

Lyn
Lynn Burnett
But at the small group last night we contiued I think talking about what had come up on Wednesday night. But we could not come to an agreement. We suspected it was because we were different types who were actually talking about the same thing. It's to do with standards in ordinary life. If I have a strong feeling about something-a-then I want to d say something to avoid criticism and

MR NYLAND

This is in the small group now?

Lynn

Yes

MR NYLAND

Yah

Lynn

Yesit's- I think if I tell you an example that came up it would clarify it Because I lost_____

MR NYLAND

Well let me ask, is it a question of avoiding criticism in a small group?

Lynn

NO-No it is not

MR NYLAND

zNo No alright.

Lynn

It's -well- I can say for myself sometimes I-I see vxxyxxsixxongkxxix something that I feel very strongly is not right. And if I speak I don't feel that it's criticism-that is an expression of something- sometimes it comes from a very spontanmeous place that feels right and is right to express. In connection with that -Ah- Some in the group felt that xxxxx so often criticism comes in and where can one judge the difference between ordinary criticism and where one-a-It's v very hard for me to formulate it.

MR NYLAND

No, but I know what you mean.

Lynn (( ))

Well going to New York, someone in a car wishing to be quiet going to a meeting and other people start talking and acting in a very superficial way which disturb them. Now instead of just being miserable should they speak? What should they do? Are they right to criticize the others for their behavior? Is that criticism or in wanting something for themselves do they have a right to speak?

MR NYBAND

Lynn!

LYnn

Yea, I can't be clear about it,

MR NYLAND

Lynn, I visualize going back in a car with a lot of little pots in front of everybody. And one is marked "jealousy" and the other is marked "patience" and the third one is "compassion" and the fourth-fourth one is "hate" and then there is also "affection" and "caring" and every once in awhile the conversation, it is like a sandwich you're eating. You dip into the jealousy, you put it on your bread and there it is. I think it is always such a mixture. You never will know what is your reaction of what someone else is saying. And whatever you then feel regarding the other person you are inclined to critize that or you are inclined to say, I sacrificed myself by not saying anything.

Lynn

There's a better way to do it

MR NYLAND

_____ _____Darling, I don't know about it. There is no general rule. Because all of that is helter skelter it is haphazard. There is no pattern_____ _____ at all. That is in any sense of the word conscious that cannot be be predicted. It is completely accidental. And it depends entirely on how the different people feel. Whatever their state is. How much they have eaten. How sleepy they are and all the rest.

Don't make any rules. Simply see at certain times what is the decision you want to make, and you stay by that.

If you have an expression on your face which is not right, let's hope that it is dark enought that nobody seees it. And if you want to say something you simply say "well that's waht I said and that's all"And if they want to be an arguement you say, "No, not an argument now because I'm sleepy and to morrow you can come over and we'll argue as long as you wish.

LYnn

Yeh, but

MR NYLAND

Don't make rules like that. for oneself one has to know what it is to be in balance. the balanced man always will receive whatever there is from the outside world and in the form of any kind of an impression. It will reach him/when he is balanced, he knows how to take care of it by either letting it in or letting it stew on the periphery. Or even bounce

MR NYLAND

back-let it- that is the reaction can be like a reflex that one says, "You don't belong here I don't want you to enter into my life." This is the question that each person has to have at anyone time if he can to be on his _____ to actually live in that sense and to be as balanced I say that means as poised as much as it is possible for him to have a certain solidity within himself. So that if there is any kind of an influence as a result of someone making a remark that you can withdraw to that where you are free from that kind of an influence.

Lyn

Yeh

MR NYLAND

You see and the balancedness is really the solution to all of that. Now if that has to include a wish for wanting to help x or to understand or to say certain things to someone that you believe in and that might be good for the other person, you have to put it in such a way that the other person understands that it is not criticism. It is for the sake of his or her growth that you are trying to put it in such words that you hoped will be understood. And if it isn't you're very sorry if it isn't etc;etc; You can explain it and then if it is desirable, you can say it. You say, "I would like to answer that really but." And then the other says, "Oh say it." Say xxxxxxxxxxxxxx , "No, because if I say it, you might be hurt." "Oh no! I won't be hurt!" Well you still hesitate a little bit and then you say, "Now I'm going to say it, now if it hurt's, it's your fault."

Voice

Mr Nyland

MR NYLAND

Yeh

V Jerry Weed

I was wondering where-where- does a shockxxxxxxxx whena-when a person is-is shocked into realizing the necessity of working on himself? Is it when they are knocked off this balance-this poise that?

MR NYLAND

No, I don't think there is poise, usually, in an unconscious person.

Jerry Weed

There has to be an ordinary poise.

MR NYLAND

Oh you can surely have it. But it's not even talking about the balance. You shock him out of his regular mechanical way of existence.

Jerry Weed

And this is, A shock is always unexpected.

MR NYLAND

No, it can be done quite intentionally. If you kick me, I certainly kick you back, Quite intentionally. You know if a little boy is not obey-obeisant, and the father-and the father is a little bit emotionally excited, he might even give him a slap in his face. That is definitely a shock.

MR NYLAND

There are many shocks that can take place in an unconscious state that can be received by us. A shock is something that's unusual. And perhaps may be mechanical on the part of the person who gives it. It surely doesn't belong in the mechanicality of the person who receives it.

So we talk about balance. Balance and poiseness, I Think it's a question of the three centers being balanced among the three of them. And even, I would say even further than that, that what the three centers are in relation to each other produce in a certain state of being which is the balance.

V

Jerry Ward Then in that state, when a shock does come a person can use it for their_____

MR NYLAND

If he is awake

V

Jerry Ward If only he is_____

MR NYLAND

Yah, if-if he happens to live in his being.

V

MR NYLAND

If it happens to be at the right time, that you say I'm going to give you a shock and you say, "Now wait a minute I want to be conscious. Then you can go ahead and beat me as much as you like." That's alright, it would make a good story. It might even lead to hypocrisy. Yah, what else.

V

voice
Judith Raigul Mr Nyland

MR NYLAND

Yah

voice
Judith Raigul tha - in the same small group that talked about there was another issue that I felt was also being discussed at the same time having to do with standards which you might recognize yourself having them after a period of time in Work that you didn't have before. And for me the difficulty became that they might come from a pure place in myself but by the time they were manifested they were a little grotesque in relation to where they came from. And the continuing problem of so little essence and so much personality ...

MR NYLAND

Now wait Personality is all of it Personality is not only manifestation Personality is not only periphery So it can be a mixture

Voice.
Judith Raigul all the way through the essence

MR NYLAND

It is it is your essence belongs to personality

Voice
Judith R Oh Okay

MR NYLAND

So it can be a mixture of the variety of different things It's a littel less here and a little less there As long as personality you see it is has nothing to do with impartiality

voice

Judith R. No that was true it was it was a form of behavior which originally seemed to have a fairly pure source

MR NYLAND

Yeh

voice

Judith R. And the recognition of those two things of the source and of what observes it but then having with my personality this sorted all out And in some ways my manifestations aren't correct

MR NYLAND

No I don't think you can say the correct ness is the manifestation when one is unconscious It can be not correct for the aim you have in an unconscious state For instance if there is too much of a conciet on my part when I talk to my future boss I may not get the job So it was the wrong introduction of conceit. Still I may have meant it as really telling him how wornderful I am in the best sense of the word. You know so that he would accept me. Maybe he didn't react to that or didn't like it. Again you have all kind of variations of your self in not only the manifestation but also in essential qualities Even if the the the activity of a essential part of oneself is less there is still a hell of a lot going on.

Does that cover what you said? I'm not quite sure that it that it answers what you were talking about

Voice

Judith R. I'm not sure that it does I expect that I I think I will have to go for awhile on the approach that personality essence ????—

MR NYLAND

Yah it's in the first place it would be very difficult to know the boundary between essence and periphery.

voice
Judith R. Well I separate outer life, inner life. I tend to think of myself as mostly an outer person as having very little inner life as far as that goes.

MR NYLAND

Well you may be outgoing but it has to come from some where. I don't know it 's difficult to say for each person to themselves even how much they are one or the other because it is so completely mixed. How would you count if I say in a voice a certain thing that has no particular a feeling and you could say there is no inner life in it But when it becomes compassionate, How much of inner life goes into it? I know it's there but I cannot measure it. So even if at the end of the day I would like to add up how much inner life there was and how much outer life. I'm up against it I cannot do it.

voice
Judith R. Yeah I think I see it now

MR NYLAND

But there is no question that at certain times there is a little bit of inner life mixed with my outer life. And sometimes that particular inner life when it becomes that wave of essentiality can be so close to a hundred percent in a prayer or in an expression of gratitude or a realization of grace or in something that almost takes your breath away of course it can help Alright?

voice

ya

another voice Mr. Nyland

MR NYLAND

Yeh

voice Jerry (Reynolds) Berowitz ??

MR NYALND

Yeh

Jerry B

When you sed a the impulse behind a manifestation at times in yourself. Does that have anything to do with seeing a life beneath the form as you talk about it in Work or am I mixing it up?

MR NYLAND

No, I think when you see the the impulse which results in a manifestation it always is a form of life that is being expressed. Now to what extent do you want to separate that as what as life existing or I didn't get the second part of your question.

Jerry B

I'm wondering if I'm confusing it in my own midn

I think about when we talk about seeing or making an attempt and having something seeing the life through the form

MR NYLAND

Ah but that is a different way because you see in the first place when they have that waht is the motivation for the manifestation it remains that what takes place in an unconscious way and simply is a manifestation with the source from where it came

MR NYALND

There is no observer at all and there is no desire even for any form of looking at it as a-as an unconscious existence.

But when I say I would like to have an "I" become aware of a manifestation of mine. And then I want to know what I really could become impartial to the only thing that I can become impartial to is that what is life within me the manifestation so life always causes the manifestation to exist life also causes the motivation to exist. But when I try to separate life from the form itself I have a very hard time doing it because I get constantly stuck on the form and even if I say it's transparent I still want to believe that the transparency has an outline. You know what I mean!

Jerry
Jerry B Yes

MR NYLNAD

indicating the form that the form itself starts to become mord and more transparent. It's only it disappears when I don't see anymore ~~the~~ form and then the question is. How can I see that with my ordinary I eyes when then I would have to see what is life within and I know I cannot see life within with my ordinary eyes So then I have to go back to a question of an awareness of what it is capable can it actually see in that sense Can this "I" that exists in an objective sense take that what is the manifestation ~~xxx~~ make that manifestation transparent and then beable to persceive life as a force.

You see we get into all kinds of different philosophies and if you want to explain it's quite right and it's very interesting to keep on thinking about it and I have no objection to want to find out for oneself what actually is taking place and where it leads to but you see I don't think it is really necessary

MR NYLAND

It is to sometimes it is quite sufficient to have a microscope and to look at things and see that they are enlarged. and for the purpose of seeing them better the enlargement is suffieient. Now I can become interested in the functioning of a microscope and I can say what is the ocular lense doing what is the objective lense doing what is the distance between the two really how does it affect the size of what is the a enlargement and so forth. Of course I can become interested. But I have to draw the line somewhere if I want to become pragmatico. Pragmatism at a certain point x-excludes theory

Alright Jerry?

Jerry B Jerry

Yes

Voice

Ed Krossoy Mr nyland

MR NYLAND

Yes

Voice

Ed K gives name

MR NYLAND

Yeh

Ed K-Voice

I remember you saying that if you work you have questions and I think that's right and I haven't worked in a long time. But recently I become

MR NYLAND

So you have no question

Ed K Voice

No NO

MR NYLAND

then why do you speak

Ed K Voice

I have I have a question Recently I started to work again and so I have a question and that is as an example for instance last night I was walking down the road trying to make work attempts and I was thinknig Alright Work attempts a Observation, Impartiality, Simultaneity a that's a formula and How do I Well I took what I what I centered on simultaneity What is that you know and I have a feeling I think it may be wrong what it is and it seems to be a when you talk about timelessness as a bonus and if that is true or even if it isn't true How do you How do you get into that state or How do you bring that a characteristic into your life or can you do that at all you know can you draw it to you or or is it soley a matter of being open you know and then how is that because How do you do that because I say

MR NYLAND

Well it is apparently a very long time that you haven't worked. So now you need a long time again to get back to school. And now you have to go through a nursery fisst and then through prep school and then highscholl and then college. It might take you quite some time to find out what is simultaneity. Don't start with it

Voice

What should I start with?

MR NYLAND

You now think for yourself what you remember of the old, antique days when you happened to be interested in Work. And if you don't know that then you go and ask different people of this group. What do I do inorder to find out what is Work.

MR NYLAND

or maybe you take out a couple of tapes or you read All And EVERYTHING and you become a little bit more serious about Work itself instead of just trying to relate now about something that just happened to exist last night when you happen to think a little bit about a couple of words in connection with Work.

Okay

Another voice

MR NYLAND Mr Nyland

MR NYLAND

What else

Alan

(gives name)

MR NYLAND

HuH?

Alan

Alan Petting ~~Reedding~~

MR NYLAND

Yes Alan

Alan R.

I asked you about the exercise which you gave on last Saturday I tried it and I'm not sure that I remember it correctly I tried to relax

MR NYLAND

That was the exercise about emotional energy

Alan R.

Yes

MR NYLAND

Yeh

Alan R.

I tried I tried to relax and to sense each of my limbs going from to right to left

MR NYLAND

Oh oh Alan Alan It 's a very difficult exercise. It is something that comes after a long period of real application of wanting to Work It is not sometingh that just happens to come becuase you like it or ~~happen~~ you want to wish it. It's tremendously difficult to make a distinction between that what is an expression and the source even which causes the expression. In this case we are talking about feelings and emotions being expressed by the body and now I want the body to feel and I want to make sure that at the same time the body is also sensing and I have to have two instruments. Oh this point by the way, are you talking about the exercise about what I suggest about how to find out what is the language of emotions? Let me make let me clear about that first. About the exercise I mentioned about how to sense and how another part of the body to be felt.

Alan R.
yeh

MR NYLAND

Ha is that what you meant yeh alright That by itself as an exercise is almost impossible. I only talk about it to give an idea of a perspective of what one ought to beable to do . There are other exercises of that kind and I mentioned that same evening I wanted to say it in order to have a chance to formulate it so as to get it out of my system in order to give that what I feel is necessary to be said a chance to be said and be heard And for that I simply left it

MR NYLAND

at that point without wanting to go into any further detail. Alan it requires much more Work on your part to understand even the exercise of sensing. So I would almost suggest don't bother with it. It is very high, super high mathematics and as I said a little while ago. You're still at ABC little bits of equations acouple of unknowns and a couple of equations and that's all

Is that it

Voic e

xxxxx No

MR NYLAND

Oh- I was scared Alright Alan

Ten thousand years from now we'll talk about it.

Yea is an arm up I cannot see well. 'enough'

Mavbe we have talked enought anyhow HUn.. Will we let it go next week then on thursday again But in the meantime children you have to learn, you have to Work. you have to really become more serious. It has to be much more on the timp of your tongue. you should not be ashamed of it. You should really see that it is an augmentation of your life. That it belongs to a real man that he has to be-come interested in different facets of expression of himself. You will be faced in time by exactly that same problem. You will be faced if you can believe in that in the continuation of your life without your body of at least with a body that is entirely different from this what you have now and That the reason for having this body is to exhaust the possibilities of the reason why it happens to be this kind of a form of life given to us that is why we even talk about it, after death you may not beable to ta in the same way that we talk now. And that is why I feel that if

MR NYLAND

you are really look at your life seriously enough not just consider the question of earning a little money or having ome fun and a drink once in awhile. But it is much a much more truth on heaven and on earth that you have ever dreamt about That you really must see that someday you have to become quite serious about it. And you must base it of course on that what you experience now and what you now know about relationships between people and between your own thoughts and feelings regarding others. And how you are and how you are behaving. And how unconscious you really are and how nincompoopish you behave and without being critical about it that sometimes it is there that it is completely away from your consciousness, you you lose yourself in utmost hilarity. And you are just as much lost as if you are in a state of hate. That it is necessary to see that actually God if you can believe in that as a God existing and giving you which is idiotic probably as a gift or something that you find yourself with without mentioning even the name of God but that you have a definite responsibility for yourself. That I think you must assume. That that is there that you cannot get away from it. Because if you do try to get away from it you wowant want to fall asleep and your sleep in that case will not give you any day dream either. How can you become more serious? By reading, by talking, by seeing your failures, by being honest, deep within you having an integrity of your essence that what is the reality for yourself that what you can believe in as existing and to which you want to strive What is God within you? What could be "I" as a

repeesentation of that kind of ~~contact.~~ concept

So I hope you have ~well~ We'll see each other again to morrow evening probably Take care Have a good afternoon. Goodbye.

trans: Joe Grosch
6/74